

Was It All Really Necessary?

Luke 24:13–27



Introduction: I have a hard time on Good Fridays. I don't like to rehearse the cross. It's painful to see images of Jesus, the only perfect and most beautiful human being to ever walk this earth, be so misunderstood, and then rejected, that fallen, sinful, guilty people horribly hurt him.

What happened to Jesus is so wrong that if his suffering wasn't recorded in the Bible, it would be beyond belief.

Thankfully, Luke moves us beyond Good Friday and, in our text today, places us on the road to Emmaus, just hours after the resurrection.

A Word about Emmaus:

- a) Location - About 7 miles (60 stadia) from Jerusalem (Luke 24:13). The exact site is debated. It is most commonly associated with Emmaus Nicopolis, northwest of Jerusalem
- b) Meaning of the Name - Likely from a Hebrew root meaning "warm spring" or "hot baths." It suggests a place of rest, retreat, or recovery and that happens in this text.
- c) Biblical Significance - Only mentioned explicitly in Luke 24.

Where are we so far in God's redemptive story?

- The tomb is empty,

- Jesus has risen, but
- The meaning of the cross is still unclear.
- So, these two disciples are not doubting the facts as much as
- They are misinterpreting them; a misunderstanding encapsulated in the words – “*him they did not see*” (v 24).

They have heard the reports, but they don't yet understand the story.

Excurses: What do they need? Well, remember Nehemiah 8.

After Ezra read the Bible, he organized the people into small groups and sent “teaching priests” (KJV) into the congregation. – 8:8 - “*They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading.*”

- a) “*Read... clearly*” - They proclaimed the text publicly and distinctly. This is the act of reading the Bible itself.
- b) “*Gave the sense*” - They explained the meaning of the text. - This is interpretation, not just repetition.
- c) “*So that the people understood*” - The goal was comprehension, not mere exposure.

These two disciples need “the sense” of what happened so they can “understand” it.

This is also why you need to be in a **CG** where you can ask good questions and find important answers to life's most important questions.

But note: These two disciples are walking away from Jerusalem, away from the place where redemption has just been accomplished, because they can't reconcile a suffering Messiah with their expectations of glory. Many people struggle with this same concept.

ILL: What do we do when our experience and resulting thinking don't match what we think the Bible says? Perhaps a better question is, “What *should* we do?” Here's an example -

- In Acts 8, an Ethiopian official is leaving Jerusalem and reading Isaiah 53 along the way. It's the very passage that speaks of a servant who suffers and is led like a lamb to the slaughter.
- He does not understand it either.

Acts 8:26-35 - *Now an angel of the Lord said to Philip, “Rise and go toward the south to the road that goes down from Jerusalem to Gaza.” This is a desert place. And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship and was returning, seated in his chariot, and he was reading the prophet Isaiah. And the Spirit said to Philip, “Go over and join this chariot.” So Philip ran to him and heard him reading Isaiah the prophet and asked,*

“Do you understand what you are reading?” And he said, “How can I, unless someone guides me?” And he invited Philip to come up and sit with him. Now the passage of the Scripture that he was reading was this: “Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.” And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?” Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.

Do you see the difference?

- These disciples are walking away from Jerusalem, confused and discouraged.
- The Ethiopian eunuch, just as confused, leans in and says, *“How can I understand unless someone explains it to me?”*
- These disciples are moving away from the very place of redemption because they can’t reconcile suffering with glory.
- The eunuch stays with the text until God gives him understanding.
- These three people share the same confusion, but not the same posture.
- The disciples seem to drift. The eunuch seeks answers.

**Don’t ask the Bible to match your experience.
Ask the Bible to explain your experience.**

First: The Question Beneath the Question - “We had hoped...” (v. 21)

The disciples recount the events with accuracy but interpret them with despair, saying, *“We had hoped that he was the one to redeem Israel.”*

Their problem is not lack of information. It is misplaced expectation. They misunderstood the OT promises because they focused on their immediate needs and their expected solution.

As many of the Jews, including the disciples, they assumed redemption would come through visible triumph, not suffering. They expected a conquering king, not a crucified Savior.

Their question, though unspoken, is this: *“If Jesus is the Redeemer, why did He suffer?”* That’s a great question and you should know that

This tension runs through the Bible:

- a) Isaiah 53 presents a suffering servant, *“pierced for our transgressions”* (We already looked at that).
- b) Psalm 22 describes a righteous sufferer surrounded and mocked

Psalm 22:16c-17 - ...they have pierced my hands and feet– I can count all my bones– they stare and gloat over me...

c) Daniel 7 presents a glorious Son of Man receiving a kingdom

The Old Testament presents this rounded picture of the Messiah so that he can't be puzzled together with pieces of our own choosing.

ILL - Think about Genesis 37–50, the story of Joseph. Joseph had dreams of glory, that he would be exalted and his brothers would bow before him, and that part was true, that was the promise. But what Joseph did not expect was the path, betrayal by his brothers, slavery, false accusation, and years forgotten in prison. If you had stopped the story in the pit or the prison, you would have said, "*This cannot be God's plan. This contradicts the promise.*" But it didn't contradict the promise, it was "the path to the promise." (I put that in quotes because that would make a great sermon or teaching title). The same God who showed Joseph the throne also ordained the suffering that led to it.

So, the disciples didn't misread the Bible because they lacked information. They misread it because they chose which parts to believe. We may be tempted to do the same thing but...

You cannot build a true Messiah by selecting your favorite verses. Nor can you build your Christian life that way.

IMP: There are several things that make Heritage a distinctive church in the Tri-Cities. One of them is our

- Expository – book by book
- Exegetical - verse by verse
- Grammatical – word by word
- Historical – keeping it in context

approach to preaching.

When we work through the Bible like this we are not free to choose the parts we prefer or fit neatly into our assumptions and ignore the parts we don't like or find difficult. The text sets the church's agenda, not our preferences or our felt-needs.

That is why we move intentionally between the Old Testament and the New Testament, year by year, so that we see the full scope of God's redemptive plan unfold in

- promise and fulfillment,
- shadow and substance,
- suffering and glory.

This kind of steady, book-by-book preaching guards us from building a selective theology and instead forms into whole people under the authority of the entire Bible.

In this case, we see that the Bible **never** separates suffering and glory. It always holds them together. This is important for us because -

APP: We often ask the same question using different language. We say things like,

- *If God is good, why is there suffering? Why am I suffering?*
- *If Christ has saved me, why is my life so hard?*

Like these disciples, we tend to interpret our circumstances apart from the Bible.

When your expectations collapse,

- don't rewrite the Bible.
- Don't reinvent God.
- Return to the Scripture.
- Let God define what your redemption actually looks like.

GOOD CG QUESTION: How do people reinvent God when their expectations don't match their life?

First: The Question Beneath the Question - *"We had hoped..."* (v. 21)

Second: The Necessity of the Cross - *"Was it not necessary...?"* (v. 26)

When the Emmaus disciples share their hearts, Jesus doesn't first comfort them with, *"Oh, I understand your sorrow."* Instead, he literally comes alongside them and corrects their poor theology.

25 - *"O foolish ones, and slow of heart to believe all that the prophets have spoken."*

Then He asks the pivotal question: 26 - *"Was it not necessary that the Christ should suffer these things and enter into his glory?"*

The answer is "yes," and the word "necessary" is the key to the entire passage.

a) It was not Plan B

Ephesians 1:4-5 - *...he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will*

- b) So, the cross was not accidental
- c) It was unavoidable

It was required. Required by what?

1 - By the plan of God –

Romans 3:24-26 – [We] ...are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith.

2 - By the righteousness of God -

This was to show God's righteousness, because in his divine forbearance he had passed over former sins.

3 - By the justice of God -

It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

God's will for you does not come to him or live for him apart from suffering. It comes through it.

This suffering to glory necessity is woven through the Bible:

- a) Genesis 3:15 — in the first Gospel-promise we see the serpent-crushing seed is wounded
- b) Exodus — in the slain lambs we see that redemption comes through blood
- c) Leviticus — in the sacrificial system we see that atonement always requires sacrifice
- d) Isaiah 53 — in the OT prophecies we see that God's anointed servant suffers to justify many

The entire Bible is moving toward a cross that must happen.

APP:

- We often treat suffering as unnecessary interruption.
- Jesus calls it necessary participation in God's plan for our lives.
- So, don't interpret your suffering as evidence that God's plan has failed.

ILL: Again, Joseph is a good example of this. But think also about David. David was anointed king in 1 Samuel 16, chosen by God, and set apart for the throne. That was God's promise. But what followed was not a straight path to the throne.

Instead of ascending immediately, David spent years running for his life, hunted by Saul, hiding in caves, living among enemies, and wondering how the promise could possibly still stand.

If you had stopped the story in the wilderness, you would have said, "This can't be God's plan." But it was. The same God who anointed David king also ordained the years of suffering that shaped him for the throne.

In Christ, our suffering is not meaningless. It is often the very means God uses to accomplish His purposes in you.

So, suffering is not a detour in God's plan. You are on a road the Bible has already mapped for Christ, others before you (think Hb 11), you, and others after you.

First: The Question Beneath the Question - "*We had hoped...*" (v. 21)

Second: The Necessity of the Cross - "*Was it not necessary...?*" (v. 26)

Third: The Bible Interpreted Through Christ - "*Beginning with Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning himself.*" (v. 27)

How does Jesus answer their misunderstanding? He opens the Bible to them. This is important –

- He does not give them a new subjective experience.
- He gives them a new objective understanding.

Jesus teaches them that the entire Bible points to Him. These are not just predictions, but real patterns that occurred throughout the OT.

- The Passover lamb
- The sacrificial system
- The rejected prophets
- The suffering, righteous one

All of the OT converges on Christ. Later in Luke 24:44, Jesus will say that everything written in:

- the Law of Moses
- the Prophets
- the Psalms

must be fulfilled in Him.

Christ in All the Bible

- In Genesis, He is the promised seed who crushes the serpent (3:15)
- In Exodus, He is the Passover Lamb
- In Leviticus, He is the sacrifice and the priest
- In Numbers, He is the lifted-up one who brings healing
- In Deuteronomy, He is the prophet like Moses
- In Joshua, He brings His people into true rest
- In Judges, He is the greater deliverer
- In Ruth, He is the kinsman-redeemer
- In 1 Samuel, He is the anointed king rejected
- In 2 Samuel, He is the son of David with an eternal throne
- In 1 Kings, He is the true and greater king
- In 2 Kings, He is the faithful king in contrast to all unfaithful ones
- In 1 Chronicles, He is the rightful heir of David's line
- In 2 Chronicles, He is the true temple king who restores worship

- In Ezra, He is the restorer of His people
- In Nehemiah, He is the rebuilders and protector
- In Esther, He is the unseen sovereign who preserves His people
- In Job, He is the Redeemer who lives (19:25)
- In Psalms, He is the righteous sufferer and reigning king
- In Proverbs, He is wisdom embodied
- In Ecclesiastes, He is the one who gives meaning beyond the sun
- In Song of Solomon, He is the bridegroom who loves His people
- In Isaiah, He is the suffering servant
- In Jeremiah, He is the righteous Branch and new covenant giver
- In Lamentations, He is the man of sorrows who bears grief
- In Ezekiel, He is the shepherd who gathers His people
- In Daniel, He is the Son of Man with an eternal kingdom
- In Hosea, He is the faithful husband
- In Joel, He is the one who pours out His Spirit
- In Amos, He is the restorer of David's fallen tent (9:11)
- In Obadiah, He is the deliverer on Mount Zion
- In Jonah, He is the greater prophet who passes through death
- In Micah, He is the ruler from Bethlehem
- In Nahum, He is the just judge and refuge
- In Habakkuk, He is the righteous one by whom we live by faith (2:4)
- In Zephaniah, He is the mighty savior who rejoices over His people
- In Haggai, He is the greater glory of the temple
- In Zechariah, He is the pierced king
- In Malachi, He is the Lord who comes to His temple

Wait, there's more!

- In Matthew, He is the promised King
- In Mark, He is the suffering Servant
- In Luke, He is the Savior for all people
- In John, He is the eternal Son who reveals the Father
- In Acts, He is the risen and reigning Lord building His church
- In Romans, He is the one who justifies sinners
- In 1 Corinthians, He is our wisdom, righteousness, and sanctification
- In 2 Corinthians, He is our sufficiency in weakness
- In Galatians, He is our righteousness and freedom
- In Ephesians, He is the head of the church and our peace
- In Philippians, He is the humble and exalted Lord
- In Colossians, He is supreme over all things
- In 1 Thessalonians, He is the coming King
- In 2 Thessalonians, He is the returning Judge
- In 1 Timothy, He is the one mediator
- In 2 Timothy, He is the faithful Savior who sustains
- In Titus, He is our blessed hope
- In Philemon, He is the reconciler of broken relationships

- In Hebrews, He is the great high priest and final sacrifice
- In James, He is the Lord whose wisdom shapes our works
- In 1 Peter, He is the suffering shepherd
- In 2 Peter, He is the coming Lord and judge
- In 1 John, He is the source of life and love
- In 2 John, He is the truth we must walk in
- In 3 John, He is the standard of faithful living
- In Jude, He is the one who keeps His people from falling
- In Revelation, He is the Lamb who was slain and the King who reigns forever

IMP: A list like this is a helpful reminder, but Jesus' words in Luke 24 are deeper than a list. It is a lens that teaches us how to read the entire Bible.

The Bible is not a collection of disconnected stories and humans aren't the point of those stories. The Bible is one story, with one hero, moving toward one necessary moment – the cross and Jesus' eternal glory.

APP: Many people read the Bible for guidance, inspiration, or comfort. All of those things matter, but if we miss Jesus, we miss the whole reason for the Bible and its meaning.

Always read the Bible with this ultimate question: *“How does this text lead me to Christ?”*

And...when you suffer, don't first look for an explanation. Look at Jesus who stands at the center of the story and realize suffering is essential to our salvation.

ILL: Hebrews 12:1b - *...let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us...*

Weights are our interpretation of God and his story: comfort, our way, anything that is counter to our interpretation of how our lives should go.

Bottom Line: (Theological Weight) The question *“Was it all really necessary?”* receives a clear answer from Jesus:

Yes. It was all, really necessary.

- It was necessary for redemption
- It was necessary for the fulfillment of the Bible
- It was necessary for the glory of Christ
- It was necessary for the salvation of sinners

This is what Jesus meant -

**The cross was not a mistake or tragedy that interrupted God's plan.
It was the plan.**

Conclusion: These disciples were walking away from hope while speaking to the risen Jesus. They did not recognize Him because they misunderstood the necessity of His suffering. And we are often not that much different.

You may be looking at your life, your pain, your unanswered questions, and asking: Was this necessary? Jesus does not answer that question with sentiment. He answers it with the Bible.

All the Bible leads you to a Savior who suffered, not because He lost control, but because He was in control.

- If the cross was necessary, then your salvation is secure.
- If the cross was necessary, then your suffering is not wasted.
- If the cross was necessary, then glory is coming.

- So, don't walk away from Jerusalem.
- And don't walk away from the cross.

Stay on the road where suffering leads to glory.



Observe (What does the text say?)

1. What details in Luke 24:13–17 show us the emotional and spiritual state of the two disciples?
2. What does the phrase “we had hoped...” (v. 21) reveal about their expectations of Jesus?
3. According to verses 22–24, what facts did the disciples already know about the resurrection?
4. In verses 25–26, how does Jesus initially respond to the disciples—comfort or correction?
5. What specific question does Jesus ask in verse 26, and why is it so central to the passage?
6. In verse 27, what does Jesus actually do to help them understand?

Interpret (What does it mean?)

7. Why does the sermon say their problem was not lack of information, but misplaced expectation?
8. What expectations about the Messiah did the disciples have that led them to misinterpret the cross?
9. Why is the word “necessary” so important in understanding the meaning of the cross?
10. How do passages like Isaiah 53, Psalms 22, and Daniel 7 help explain both suffering and glory?
11. What does it mean that Jesus interpreted “all the Scriptures” as pointing to Himself?

12. Why does the sermon emphasize that Jesus gave them understanding, not just an experience?

Correlate (How does this connect to the rest of the Bible?)

13. How does the story of Joseph (Genesis 37–50) illustrate the pattern of suffering leading to glory?
14. How does David's experience (1 Samuel 16 and following) reinforce the same pattern?
15. How does the Ethiopian eunuch in Acts 8 provide a contrast in posture to the Emmaus disciples?
16. How does Nehemiah 8:8 help explain what Jesus is doing in Luke 24?

Apply (How should we respond?)

17. Where in your life have you said, "I had hoped..." and struggled to reconcile your expectations with reality?
18. The sermon said, "Don't ask the Bible to match your experience; ask the Bible to explain your experience." What does that look like practically in your current situation?
19. How do people today "reinvent God" when their expectations don't match their life?
20. Where are you currently treating suffering as an interruption instead of part of God's plan?
21. How can you cultivate the posture of the Ethiopian eunuch, leaning in rather than drifting away?
22. As a group, how can you help one another stay "on the road with Jesus" this week instead of walking away from Him?
23. If the cross was truly "necessary," how does that reshape the way you view your own suffering right now?



Monday. Read: Luke 24:13–17

Think. The disciples are walking away from Jerusalem, talking about Jesus, but they don't recognize Him. Their problem is not any distance from Jesus, but misunderstanding Him.

Reflect. It is possible to be near the truth and still miss its meaning when your expectations shape your understanding of life more than the Bible does. Sometimes, confusion comes from misinterpretation and not a lack of information.

Apply. Where in your life are you interpreting your circumstances based on how you feel rather than what Scripture says? Take time today to return to God's Word and ask Him to reshape your understanding of what you are experiencing.

Pray. Father, open my eyes to see Christ clearly and to understand Your Word correctly.

Tuesday. Read: Luke 24:18–24

Think. The disciples recount the facts accurately, but they conclude with disappointment, saying, "We had hoped." Their expectations led them to misread what God was doing.

Reflect. Misplaced expectations can cause you to interpret God's faithfulness as failure. Wow, when your expectations are wrong, even true facts can lead to false conclusions and extreme disappointment.

Apply. Identify one expectation you have placed on God that is not rooted in Scripture. Replace it with what God has actually promised in His Word.

Pray. Lord, align my expectations with Your truth and guard me from misunderstanding Your work by using my experiences as the gauge.

Wednesday. Read: Luke 24:25–26

Think. Jesus asks, “Was it not necessary...?” showing that His suffering was not accidental but required. The cross was not a detour, but the plan.

Reflect. What feels unnecessary or an interruption in your life may actually be part of God’s purpose. God often accomplishes His greatest work through what you and I would never choose.

Apply. Consider a hardship you are facing and ask how God might be using it rather than resisting it. Actively trust that He is working even when you cannot yet see how.

Pray. Father, help me trust Your plan, even when I do not understand it.

Thursday. Read: Luke 24:27

Think. Jesus explains that all the Scriptures point to Him, showing that the Bible is one story centered on Christ. Understanding Scripture means seeing how it leads to Him.

Reflect. If you read the Bible without seeing Jesus, you miss its meaning. The goal is not simply to gain knowledge, but a clearer vision of Christ.

Apply. As you read Scripture today, ask how the passage points to Jesus and what it reveals about Him and His work. Let your reading lead you to worship (well glory!), not just information.

Pray. Lord Jesus, help me see You clearly in Your Word and know You more deeply. Then my trust will come more naturally.

Friday. Read: Luke 24:28–32

Think. The disciples finally recognize Jesus, and they realize that their hearts were burning as He explained the Scriptures. Wow! Understanding leads to renewed vision and great joy.

Reflect. When Christ opens the Scriptures to you, it changes how you see everything, including your suffering. What once confused you begins to make sense in light of Jesus.

Apply. Reflect on how God has used His Word to change your understanding in the past. Ask Him to continue shaping your heart through Scripture this week.

Pray. Father, let Your Word ignite my heart and keep me walking with Christ in faith.



Monday. Read: Luke 24:13–17

Think. The disciples are walking together and discussing the same events, yet both of them are confused. This implies that sometimes even shared conversations, like in a CG or as a couple, do not guarantee a correct understanding.

Reflect. As a couple, you can talk about spiritual things and still misunderstand what God is doing. True unity comes when your thinking is shaped by Scripture. God has placed you in each others' lives to hold each other accountable to Scripture.

Apply. Talk together about how you are interpreting your current circumstances. Help one another return to what God's Word says rather than what you assume by your natural vision.

Pray. Lord, align our hearts and minds with Your truth as we walk together.

Tuesday. Read: Luke 24:18–24

Think. The disciples share the same disappointment because they share the same false expectations. Their misunderstanding of Jesus shaped their shared discouragement.

Reflect. Over time, couples often carry shared expectations that influence how they interpret life. If those expectations are not rooted in Scripture, they can lead to confusion.

Apply. Discuss one expectation you have as a couple that may not align with God's Word. Commit to shaping your expectations according to Scripture. This will require you to spend time in the Bible together.

Pray. Father, shape our expectations around Your truth and protect us from shared misunderstanding.

Wednesday. Read: Luke 24:25–26

Think. Jesus corrects the disciples before He comforts them, showing that truth should drive our emotions. In other words, a right understanding leads to a right perspective.

Reflect. In your relationship, you may want to immediately comfort each other, but God brings clarity first. This way, truth anchors your response to any difficulty you may be facing.

Apply. When facing a challenge this week, begin by asking what is true according to Scripture. Encourage each other to think biblically before reacting emotionally. This is a great couple-building exercise.

Pray. Lord, ground our relationship in truth so that we respond to life in a way that honors You.

Thursday. Read: Luke 24:27

Think. Jesus opens the Scriptures and shows how they all point to Him. He brings clarity through God's Word, not through a new experience.

Reflect. Your relationship is strengthened not just by shared experiences, but by your shared understanding of Christ. This is a really important point. Scripture shapes your unity.

Apply. Read a passage together today and ask how it points to Jesus. Let your devotional time together center on Christ and His work.

Pray. Jesus, deepen our understanding of You and strengthen our unity through Your Word.

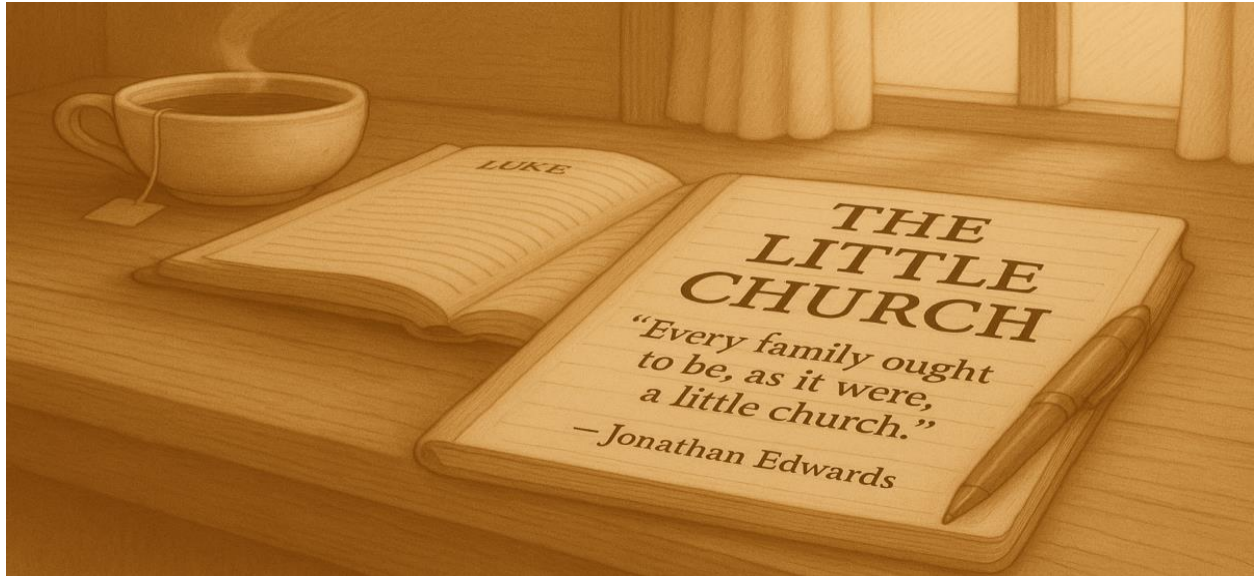
Friday. Read: Luke 24:28–32

Think. The disciples' understanding is transformed, and their hearts burn as they recognize Jesus. This demonstrates how clarity leads to renewed faith and certainty about the direction we should take.

Reflect. When Christ is clearly seen, confusion gives way to confidence. Your marriage relationship is strengthened when you see Him rightly together.

Apply. Share with one another how God has recently been working in your life. Encourage each other to stay focused on Christ this week.

Pray. Father, keep our hearts centered on Christ and strengthen our faith as we follow Him together.



Note: Parents, as you walk through the Apply sections in this TRAP devotion, lead by first sharing how you are trusting God in your own life so your children can see what faith looks like between confusion, disappointment, hurt, and clarity.

Monday. Read: Luke 24:13–17

Think. The disciples were talking about Jesus, but they did not understand who He really was. They were confused even though they knew the story.

Reflect. Sometimes we can know Bible stories but still not understand what they mean. God wants us to understand His truth, not just hear it.

Apply. Talk about something you know about Jesus and ask what it really means. Help each other understand how it connects to the good news of Jesus life, death, burial and resurrection.

Pray. Lord, help our family understand Your Word and see Jesus clearly.

Tuesday. Read: Luke 24:18–24

Think. The disciples said, “We had hoped,” because they expected something different from what God did. They thought the story was over.

Reflect. We also feel disappointed when things do not go the way we hoped. But God’s plan is always bigger than what we can see.

Apply. Talk about something that did not go the way you hoped. Help each other think about how God might still be working in it.

Pray. Father, help our family trust You when we feel disappointed.

Wednesday. Read: Luke 24:25–26

Think. Jesus explains that His suffering on the cross was necessary. What looked like something bad was actually part of God’s good plan.

Reflect. Sometimes hard things are part of how God works in our lives. We may not understand them, but God always does.

Apply. Share a time when something hard led to something good. Help your family see how God works through difficult moments.

Pray. Lord, help us trust You even when life is hard.

Thursday. Read: Luke 24:27

Think. Jesus shows that the whole Bible is about Him. Every part of the story points to who He is.

Reflect. The Bible is one big story about Jesus, not just many small stories. When we understand that, everything begins to make sense.

Apply. Read a Bible story together and ask how it points to Jesus. Help each other see how Jesus is the center of the story.

Pray. Jesus, help our family see You in Your Word.

Friday. Read: Luke 24:28–32

Think. The disciples finally recognize Jesus, and everything changes. What once confused them now makes sense.

Reflect. God often helps us understand things over time. What feels confusing now may become clear later.

Apply. Talk about something you did not understand at first but understand now. Encourage each other to trust God while you wait for things to be clear to you.

Pray. Father, help our family trust You as we wait for You to work.